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# Evangelical Visitor

May 30, 1960

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# EDITORIAL

## Memorial Day

THE 30th of May we stop and think, remember and revere, review and evaluate the sacrifice involved in carnal warfare. The cost in lives, property, moral values and spiritual good are stacked against the asset side of the ledger. Who is wise enough to properly evaluate the good, the harm, the benefits, the losses and then qualify to draw a profit and loss statement that honestly reflects our present spiritual, moral and economic position?

This much is certain, the terrible toll of human life, soldier and civilian, has done little to relieve the tensions of a struggling society. Nations have not recovered from the math and aftermath of twentieth century wars, and the grim monster that seeks to light the fire of another world conflagration seems ready to strike again.

One wonders if the boys, a million plus, whose blood and bodies covered Flanders Field back yonder, or the painful sacrifices of the east-west theaters of war in the forties, were aware of today's world tensions; would they conclude that it was a worthwhile sacrifice?

All humanity agrees that war is an increasingly horrible method to attempt a solution of the inequities of present day world society. To inequities we must agree. They abound within our own nation. Tensions, pregnant with hatred, are prevalent in city and country. Real estate is jealously guarded against the deflating effect of having the "wrong" neighbors. To insure certain social standards we justify unchristian attitudes and persist in an air of belonging to something of a super race.

So it goes on a world wide scale. Nations have certain economic interests that seemingly must be protected, while subjugated races rebel at remaining the pawn of lavish-living people the world over. Economic systems are in conflict with each other. The struggle to be the world's superior nation continues on a competitive basis.

No one thinks lightly of the sacrifice symbolized in Memorial Day. It is difficult to determine the degree of lasting benefit our nation and the world has received from all of this blood-shed. Our troubled world today testifies to the futility of war.

It is not within man to resolve his own problems. Man's sacrifice for himself is not enough. Our hope and our help "cometh from the Lord." The supreme sacrifice of Christ on the cross provides a setting for true equality and righteousness among men. The grace of God as revealed in Christ provides the where-

withal to transform man's nature, making possible correct and Christian human relations.

Present-day bankrupt society—economically, morally and spiritually—stands on the verge of self-destruction. Christ taught that nations would continue to rise up against each other until the end time. Indeed, it is readily recognized in Jesus' prophetic words that wars would increase in intensity as the dispensation comes to a close. The scale, intensity and destructiveness of present-day war compared with the Civil War of a century ago, staggers one's imagination.

Participation of the United States in the wars of this century, with the sanction and participation of an overwhelming percentage of the Christian church, faces us today as the most startling boomerang of our time. To have made western culture and Christianity appear indispensable to each other has had tremendous reverberations as pertains to missionary evangelism. There is something about this whole program of war, cold war, hot war, economic war, and race war, that is convincingly anti-Christ.

The Christian church of our generation will prepare herself for true service to our country and the world if on our knees we will creep our way back to Calvary. Having met Christ anew at Calvary, if we will then walk out into society by way of the Sermon on the Mount, showing the compassion of Jesus of Galilee, we will be able to convince men that our primary concern is not a culture but a Person—The Person, we want them to know—The Lord Jesus Christ.

J. N. H.

## Two Thousand Feet Up

ON A lovely small mountain plateau we are spending the forepart of May with one of our southern churches, DeRossett, Tennessee. This work, relatively new, is being pastored by Bro. and Sr. John Schock and their son, John.

To say that the Lord is blessing the work is saying it rightly. From an attendance of around twenty a few years ago, this past Sunday, Mother's Day, saw 135 crowded into the lovely, attractive sanctuary. A few weeks ago the attendance reached 139.

Comprising the Sunday morning audience were a goodly number of those who have been saved and baptized in these few years, a proportionate number of boys and girls and quite a sizable number of unsaved people. The amount of tithes and offerings speaks in a very complimentary manner as to the type of citizenry the pastorate is serving.

Less than two-tenths of a mile from where the church and parsonage are lo-

cated is a newly-constructed cross-state highway, connecting Sparta to the west, fourteen miles, and Crossville, eighteen miles to the east. A few years ago a rundown, vanishing town, DeRossett is today undergoing a facelifting. Remodeled and newly-painted homes, beautiful lawns and landscaped surroundings give evidence of an increasingly stable community.

A devotion to the Lord, love for people, a sense of the Gospel message and its related emphases, together with present day methods and a thoughtful community approach, each in their own way have added to the ongoing of the work.

A weekly radio broadcast over the local radio station in Sparta is assisting in enhancing public relations. To accompany the pastor to Sparta, a town of nearly five thousand and note the greetings and hellos from key personnel, such as the mayor and business and professional people, impresses one with the opportunity that has been opened in this area for a Gospel witness.

Here as elsewhere, a forward moving program has its severe testing times. The stress and strain on leadership taxes to capacity and almost beyond. A prayer and assistance in a material way for this pastorate, its pastor and people will be to share in a spiritual ministry.

J. N. H.

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## ROMANS 6

# How to Live Victoriously in Christ

Harold S. Martin

*This article represents a term paper prepared by a ministerial student at Messiah College, prepared as part of a study in the book of Romans. Faculty members Anna Engle and Mary Kreider submitted it for publication. It has been condensed somewhat, care being taken to retain the vital content which presents a strong Biblical basis for victorious Christian living.*

J. N. H.

Do you ever have a great urge to be someone better than you are? Do you ever long to rise out of the narrow rut in which you have been living, a slave to passions and desires, into a life of victory? Are you one of the vast company of human slaves who move like senseless animals from dawn to dusk every day without any plan, purpose, or real goal in life? Jesus Christ will emancipate you, if you will let Him. You *can* live victoriously in Christ.

Notice the use of the phrase "in Christ." One must be a Christian to live the kind of life about which I am speaking. The Christian is a new creation, a child of God, an heir of Heaven, and only he can live victoriously over sin. This message is for the Christian believer.

The sixth chapter of Romans contains vital truth on this subject of deliverance from the power of sin. The earlier chapters of the Roman Epistle point out that the sinner is guilty before God, but that through the work of Jesus Christ on our behalf, we may be justified by faith. Beginning with chapter six, however, *sanctification* is the aspect of righteousness under consideration. We see here, not our standing, but our state; not imputed, but imparted righteousness. Justification delivers from the penalty of sin; sanctification, from its power. Justification declares righteous; sanctification makes righteous. Justification makes us saints; sanctification makes us saintly. Justification makes possible our sanctification, and sanctification in turn proves the reality of our justification. Justification is the gateway into the Christian life; sanctification is traveling the road.

The moment God declares righteous one who believes the Gospel, repents, and is baptized, he is initiated into the Christian life. At this point, however, the young believer meets a tremendous fact . . . the fact of indwelling sin. Sin's presence in the believer needs to be com-

pletely understood, so that deliverance from its power may be thoroughly enjoyed.

We want to look carefully at the sixth chapter of Romans. This chapter is not now occupied with describing the *kind* of life we should live, but rather *how* to live that life. We can get a picture of the kind of life the Christian is to live by studying the last part of Romans, chapters twelve to fifteen. At the moment, however, we are concerned with the "how" of victorious Christian living. The reason many of God's children who are earnestly trying to live righteously, fail, is because they are ignorant of God's plan. I believe the simplest way to enter into a clear understanding of the contents of this great chapter before us, is to weave our exposition around the four great words which dominate it.



### 1. KNOW—Identification

Salvation is by grace through faith. But someone will say, "This doctrine of salvation by grace encourages sin in the life of the believer. If you tell men and women that they are saved without any merit or character of their own, but solely through the merits of Christ, you open the door for them to continue in sin after they are saved. If one does not have to be good in order to be saved, he does not have to be good after he is saved." But Paul answers, "God forbid" that such should be the case. Perish the thought! The very thought of indulging in sin is abhorrent and intolerable to one who understands grace.

Verses two through ten explain Paul's answer. We are dead to sin! The sin in us is not dead, but we are dead to it! Every person who belongs to Jesus

Christ believes that He died for them, but few seem to realize that *they died with Him!* If I would ask how many of you believed that Christ died for you, I think all who are Christians would testify that on the cross, Christ shed His blood for you. But here is a far deeper meaning of the cross, my friends. Jesus Christ not only died for you, but according to Romans six, you also died with Him! The Bible teaches that potentially every believer died and arose in the death and resurrection of Christ, although this death and resurrection only took place *actually* the moment we became Christians. If we are to know the secret of victory, we must *know* this truth also. *Knowing* this is the doorway into the life of victory. This is a fact we must *know* so that we can act intelligently upon it!

At Calvary you and I were identified with Jesus Christ in death. That is why Paul said, "I am crucified with Christ." (Galatians 2:20) Now this truth, our identification with Christ in His death, is set forth in baptism by immersion. Verses three to five show that I die, as it were, as I go under the water, and live again, as I come up. The rite of baptism illustrates the death and resurrection of Jesus Christ, and now made good to me, as I trust Him by faith. Dr. W. G. Colman rightly says, "This watery grave mirrors our death and resurrection with Christ."

Verses six to ten explain that our co-crucifixion with Jesus Christ puts an end to the *dominion* of sin. This is still in answer to the charge (verse 1) that salvation by grace encourages sin. We are told in verse 6, "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The word "destroyed" in the King James version sometimes lets a false impression, and has led to fanaticism. The Greek word translated "destroyed" is *katargeo*, meaning "to render idle, inactive, inoperative, to cause to cease."

Some like the word "annulled." The annulling of a contract means that its force and power are broken. The contract may still exist as a document, but it is no longer in force. Thus sin exists in the believer's life. It has not been annihilated, but its power has been broken and annulled, or rendered inoperative. The Bible nowhere teaches the unscriptural doctrine of the eradication or annihilation of our sinful nature.

We thus see that while sin is still in us, we are dead to its power over us.

Perhaps you have an uncontrolled temper. Following an outburst of rage, you are ashamed, and resolve never to give vent to your feelings again. After confessing your sin, however, you go on your way, only to find that the same sin



soon overtakes you again. Then it is that you cry "O wretched man that I am!"

Others are bound by the love of money. Another told me that her life since she has become a Christian has been a disappointment, saying, "I expected to quit doing the things that hinder, but instead I seem worse than I was before." There are many who have taken Jesus Christ as their Saviour, but they are still under the power of indwelling sin. The Bible teaches, nonetheless, that we should live a life of victory, even as Paul exhorts in Romans 6:14, "Sin shall not have dominion over you: for ye are not under the law, but under grace." This verse is the very heart of chapter six, and in order to experience deliverance from the power of sin, we must first *know* that we who in Adam were once "dead in sin," are now in Christ "dead to sin."

## 2. RECKON—Calculation

For many years I kept trying to die to sin, but certain tendencies kept bothering me. My heart was still filled with the very things over which I wanted victory. Then one day I discovered I did not have to die, for God had said that I was already dead! God says, "When Christ hung on Calvary, you died." In God's estimation, all believers hung there on the cross with Jesus Christ. Now you and I are to *reckon* this to be a fact.

The Greek word for "reckon" means "to count" or "to calculate." By faith we are to count as true what God has affirmed about us. First, we died with Christ. Second, we arose with Him. God says it is so, and now I say it is so! We are now to conclude about ourselves what God has declared about us!

Verse 11 says, "Likewise reckon ye also yourselves to be dead indeed into sin, but alive unto God through Jesus Christ our Lord." How shall we reckon it so? The answer is this: count it true, and act accordingly. Take it into account in all your actions, and believe that you died with Jesus Christ simply because God says it is so.

*We are not called on to defeat or conquer sin, but we are to count ourselves dead to it!* Bible reading, as good as it is; prayer, as necessary as that is; attendance upon divine service, as important as that is; none of these can possibly take the place of this exercise of faith. There is no other method of deliverance than that which begins with this reckoning. Reason may argue, "But I don't feel dead." But what do feelings have to do with it? It is a judicial fact! Christ's death is my death, therefore I reckon myself to have died unto sin's dominion. Dr. W. H. Griffith Thomas says, "When sin makes its appeal, we must refuse to recognize it by reckoning that we died

to it in Christ, and at once it will go, its power broken."

Two young preachers were good friends in seminary. Later they were separated, one serving as a missionary in a foreign country, and the other remaining at home. Before parting, they made this agreement: the first one to die should have his funeral sermon preached by the other. Years passed and they met again. The one said to the other, "Do you remember the covenant we made?" Of course he remembered, and each discovered that the other had already prepared the funeral sermon of his friend. The one said, "Let's listen to what we have prepared." Whereupon one of them began to read a beautiful eulogy. He had not gone far when the



other preacher sprang to his feet and cried, "Stop! That isn't true of me!" The one doing the preaching said, "Remember, you are supposed to be dead, and dead men can not talk!" Just so when our old nature begins to speak up, tempting us to sin, we say, "You are supposed to be dead, and dead things cannot speak."

Have you ever lost one very dear and precious to your heart? You came back to a lonely, darkened house. As you walked into that home, you saw the chair where that loved one always sat, and it seemed to you that you had to see him sitting there. The neighbors thought they had put everything away, but as the weeks go on, you will discover hundreds of little objects that bring back memories that make you think that person must be alive, and you have to reckon for a long time before you realize that the loved one is actually gone. It is a bitter reckoning. Just so, this reckoning ourselves dead indeed unto sin will cost something. It hurts. The self-life and the sin-life will always clamor for expression and for attention, but God says that we have died to the dominion of sin with Jesus Christ, and now we are not only to *know* that this death is a fact, but to *reckon* it so!

## 3. YIELD—Presentation

We are not only to "reckon" ourselves to be dead indeed unto sin, but verse 13 says that we are to "yield" ourselves unto God and our members as instruments of righteousness unto God. To "yield" is "to surrender," or "to be at the disposal of another." We are to cast the die in favor of God's way of living. This act of dedication will not be thrust upon us however. God waits for us to take sides with Him. If there are unruly members in our body, the thing to do is to "present" (yield) them to God, turn them over to Him, put them at His disposal.

Yielding involves the great act of consecration and dedication to God. It is nothing short of absolute surrender, utter abandonment of self and selfish plans presenting our members (our talents, our physical members, our faculties, our powers) as the instruments of righteousness to Him. Yielding involves the surrender of the will. True fruitfulness is not the result of feverish doing, but it is the result of surrendered "not doing." When we "yield," *we cease doing, and let the other do the doing.* When two men are striving together, the contest might last indefinitely, but the moment one yields, the struggle is all over! So as we yield to God's Spirit, He will use us for the glory of Christ, and He will keep us from sinning. It is not that we are not able to sin, but that we are able *not* to sin!

Once, as verse thirteen states, we yielded the members of our bodies as instruments of unrighteousness, which resulted in sin. Now these same members of our bodies are to be yielded to the service of God. Verse 19 suggests that living in sin ever leads to deeper depths. It goes forward from uncleanness to iniquity, and that again, to more iniquity. But now that we have become servants of God, we are to yield our members as instruments to righteousness and this in turn will lead to practical holiness.

Do you know that there are many professing Christian men and women who yield their members to the devil, to help him fight the Lord Jesus? It is a fearful thing that an un-saved man should yield his members to Satan, but it is far worse when a Christian should thus fight against the Lord. Listen! If the devil wants to slander a person, he would far rather use the tongue of a Christian than that of a sinner! The devil stands on one side of us and tempts us, saying "Yield your members to me." Christ stands on the other side and pleads: "My child, yield your faculties as instruments of righteousness to God." And there is no reason why we should not yield to Him. He purchased us at great price. We belong to Him!

(Continued from page six)



## Looking Over the City

Paul Wingerd

A FEW minutes ago I looked from our window out over miles and miles of California southland. Far out I could clearly discern the broad expanse of the blue Pacific ocean. The sun was setting and now there are thousands of lights—thirty miles of lights. Yes, and I suppose every light could well represent a soul, for they tell us there are six million precious, never-dying souls down there.

It reminds me of the night the Master sat, at the close of a busy day, on a hill overlooking Jerusalem. His whole being was filled with deep emotion as He sadly shook His head, bowed in anguish and cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Yes, that is a tragedy, isn't it? Oh, how He wanted to throw His great arms of love around them and draw them close to Himself in a great bond of abiding, indwelling fellowship but they would not. He preached to that people and did everything humanly possible to meet their needs in every way, but they scarcely noticed Him. They threw repeated insults at Him and told Him to go peddle His wares elsewhere. They told Him that they knew Him very well and His family and His background and His educational status, and weren't at all interested in what He had to offer. Still He kept presenting to them the limitless Gospel of love.

He presented love to the rich and poor alike and the response was about equal. There was little or no concern for their own deep-down-in-selves. How could men and women be so blind? Well, He said it would be so for He said, "The god of this world hath blinded their eyes lest the glorious light of the gospel should shine in upon them and they should become converted."

I am looking out now again at those millions of lights and must admit that a large percentage of those folk down

there have no personal knowledge of Jesus Christ.

How can I tell them that Jesus is the present and ultimate answer to all their questionings? They won't come to church; that is, not many of them for they are occupied with a thousand and one things which, to them, are more important. Then there are invisible walls of prejudice erected around others of them and they are very institution conscious. Radio and television are very



forceful methods, but expensive, and we are told we must be practical. Yes, Jesus over-looked Jerusalem and had compassion. I am presently looking out over Pasadena and the greater Los Angeles area and am filled with a similar challenge. Let us examine what Jesus did.

He departed from the hill-top and went down among the people to practice love. Where there was hate He showed love. Where there was pain, He admin-

istered healing. Where there was mental anguish, He cast out the tormenting spirit and restored peace and calm. Jesus always met the individual on the level or in the area of his most urgent need. Out of the simple interest He shared in their common need, He was able to point or bring into focus their inner need of redemption.

There is my answer. I cannot serve Him acceptably by continuing to look out this window at the need but I must go down among the people and find my place among them. I must learn and share their problems, rub shoulders with them, work beside them and present Christ through my actions. Someone has nobly stated, "I would rather see a sermon any day than hear one."

I boarded the Super Chief some months ago for an appointment in the East. I hadn't ridden more than a mile or so until I turned to the man who occupied the seat beside me and asked him his vocation. He informed me that he was state distributor for Schlitz Brewing Co. of Milwaukee. Now, this could have been quite a situation—he a liquor expert, and I a minister of the Gospel. I seized upon the opportunity to win his confidence by becoming interested in the subject of beer. I asked him all kinds of questions about its manufacture, volume output, sales, fruit liquors, etc. We spent the entire morning on the subject closest to his mind and heart. Then he invited me to share dinner with him in the diner. I accepted the invitation and we spent a pleasant time together there. In the course of conversation our attention was drawn to world affairs. I asked him if he knew that there was reference made to nuclear fission in the Bible. He said he didn't know that and would be delighted if I would show him. I walked six cars ahead for my Bible and back to the dome car and soon he was reading aloud for himself from II Peter, chapter 3. Do you know, I spent from 1:00 o'clock that afternoon until 7:00 o'clock that night in the Word of God. I had the precious privilege of outlining for him in detail the whole scheme of salvation from Adam to Christ.

Jesus left the Great Commission to you and me. He said, "You go into the world (the community) and present me." The world is really hungry for something solid upon which to stand in times like this, but they will not look vertically with us until we have gained their confidence and have shared with them first on the horizontal plane. There is exemplified the cross in the life of all true believers, and at the foot of His cross both sinner and believer alike find their place to arise in newness of life and possess new territory.

*Pasadena, Calif., pastor of the Brethren in Christ Church.*



## Water Baptism

Edward Gilmore

THE SACRAMENTS are intended to teach us that spiritual realities are ministered to us through material means. Christ takes quite ordinary things like water for Baptism, and bread and wine for the Lord's Supper, to convey His life to us. Through these tangible Sacraments, He makes it easier for man to understand that he can come into personal contact with God. It is true that Christ died on Calvary only once. "But now *once* in the end of this world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26), but in the appropriation of the merits of Calvary to us, there is a sense in which Christ never ceases to offer His Sacrifice for mankind. (Hebrews 7:25) Thus the need of continual observance of the Sacraments during this New Testament era is self evident.

Water Baptism, like the other Sacraments, is not salvation in itself, nor does its observance assure us of salvation. Neither should it be thought of as a door into the Christian Church. The poet explains it well in these words:

*"Baptism is an outward sign,  
Of an inward Work Divine."*

The significance and importance placed upon water baptism seems to vary with certain cultures and people. Perhaps we can resolve the question in a general way by saying that it is a tangible testimony that the candidate has forsaken his sinful life and now is identified with the followers of Jesus Christ.

The Apostle Paul raises a very difficult but significant question in I Cor. 15:29: "Why are they then baptized for the dead?" Does this question infer that water baptism was so significant in the Apostolic days, that believers who had died, (perhaps by martyrdom) before they had been baptized, were baptized by proxy? If this were the practice of the early Church, there does not seem to be any Scriptural support for its perpetuation. But is there not a very strong suggestion in it that newly born-again

believers should be baptized soon after their conversion?

Some give very strong support to what is commonly spoken of as Infant Baptism. Those who adhere to this theological tenet, will usually agree that the infant cannot meet the pre-requisites for water baptism, as set forth in the Scriptures, such as repentance and faith, but that the god-parents accept this responsibility for the infant until he comes to the age of accountability. The general assumption is that if an infant dies without baptism, with all its implications, it will not be admitted into heaven. Our answer to the question of Infant Baptism is that the Atonement of Christ provides for the sins of infants and children in their years of innocence. We believe that our innocent children are sinners (Psalm 51:5) in the true sense of the word, but that the imputed righteousness of Christ takes care of them until they know right from wrong. It is therefore unnecessary to baptize our infants and innocent children.

Much could be said about the various modes and formulae of water baptism. It is commonly accepted that Jesus was baptized in the river Jordan, and that John the Baptist and the early church leaders practiced immersion (Mark 1:5, John 3:23, Acts 8:38-39). Sprinkling was adopted later by the Western Protestant Churches, with the exception of the Baptist groups. Pouring is used by many Churches as a symbol of the outpouring of the Holy Spirit.

We can sum up the place of ordinances in the following definition: They are intended to constantly remind us, in a concrete manner, of certain principles as set forth by Christ and the Apostles. On our part they are expressions of obedience to our Lord. By a personal examination of our spiritual status we are fitted to share in these sacred sacraments. To participate unworthily brings us under the condemnation of God. (I Cor. 11:27) They are for born-again believers and they are to be perpetuated until Jesus comes. (I Cor. 11:26)

## How to Live Victoriously in Christ

(Continued from page four)

Verse 12 says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Here the inspired writer points out again that sin is still present in the flesh, but that we are not to let it reign over our mortal bodies. Sin will always be there, but it is our responsibility not to let it reign. There is a difference between a man living in a country and his reigning there. I live in the United States of America, but I do not reign there! Sin dwells in me, but I am not to let it reign in my mortal body.

Do not tolerate the teaching which says, "Let God do it all." God has done all that is necessary, but here it is a clear and definite responsibility for you! It is specifically charged, "Let not sin therefore reign . . ." Who is to deny sin the rule? We are! But how shall we do it? The answer is in verse 14: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Grace provides the power to do what God wants us to do! Under the law we would hear the demand to righteousness, but we should have no power to fulfill that demand. Grace gives the power. This great, mighty power, the matchless grace of God rules the board again one. And, oh, what a gracious power this is! The mighty love of God constrains us henceforth not to live unto ourselves, but unto Him who died for us, and rose again. We want to serve Him now, *because the grace of God is won our hearts.* When in our sins, we served ourselves (we thought), though in reality, sin and Satan were our masters. Now we love to serve Jesus Christ.

Now notice this concluding thought. If a man chooses to put himself in front of a large fire, it is no longer within his choice whether or not he will feel warm. The law of nature works independent of him from the moment (and as long as) he places himself under its sway. Just so the Christian will not sin as long as he places himself under the control of Divine grace. When we yield ourselves to its influence, the power of grace will commence in our lives, and will produce its spiritual effects. It is open to our choice to go near the fire or not to do so, but if we go, the law of nature begins to work. So in regard to things spiritual: If we yield ourselves to the matchless grace of God, it will commence to operate independently of us, because we are under its sway.

### 4. OBEY—Continuation

It is well to notice the frequency of this word "obey," beginning with verse twelve. It occurs three times in verse thirteen.

(Continued on page fourteen)



# Life Out of Death

Ronald Lofthouse

SECONDS seemed hours and minutes like days as Roy and Arlene stood with their pastor by the hospital bed of their little Bonnie. A sense of gloom and expectancy was shrouded within the four walls of room 412. Only three years ago Bonnie had come to bless the lives of these newly weds. She seemed to be one of those little ones that was too good to be here in a cruel world. Although it hardly seemed possible, this rose so fair was about to fade away.

"You can't win no how!" were the bitter words of this father to his pastor. Roy was a tall, dark, rugged individual, but his face told the story of a "beaten" man, the victim of a life of hardships. These words echoed the memories of the yesterdays. It seemed as though he was a boy again, having just awakened from a terrible dream; his pillow was still wet. Grandpa and Grandma were so good to him, but "Why did Mummie and Daddy have to fight? Won't they ever love each other again, . . . and me too," sobbed the young boy as he crawled out of bed to face a world filled with hatred and selfishness.

It seemed as though this were one of those dreadful dreams, as he looked at "Daddy's girl." Bonnie breathed heavily as her little body labored under the deadly grip of cancer. Her once chubby, active little arms and legs were now thin and motionless. Life and death were in the balances.

Reality seemed to come and go as Roy stood in a daze. This time he was in Korea, having given the trucks their final check, he removed his greasy coveralls. By this time truck A was leading the convoy up a winding dusty road. Unit B followed close behind. He pressed the starter, "No go" again, and still "No go." Truck D pulled out and took C's place. As D pulled ahead C's motor finally started and followed behind D.

The ammunition convoy bounced along the road as it travelled over hills and through forsaken valleys. All of a sudden truck D leaped into the air with a shattering explosion; the enemy gunner had made a direct hit. The next day he awoke while a nurse was busily bandaging his shattered foot.

Again, reality brought Roy back to the hospital room as his wife was calling,

"Bonnie dear, Bonnie dear, how are you?" As she bent over the crib, a weak but sweet voice whispered, "Okay." Bonnie turned her large blue eyes upward and confidently said, "Mummy."

Then in a flash he seemed to be standing again at the basement door of their newly-purchased home. As he opened the door and proceeded down the steps the odor of escaping gas reached him; in that moment everything exploded and then it became so dark. Days passed into oblivion before it gradually dawned on him that again he was in the hospital.

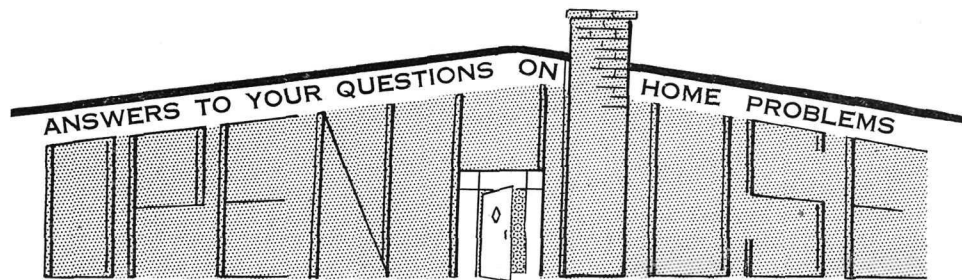
But now the darkness seemed even more dense as Roy stood looking at his little darling who had brought cheer amid gloom, and hope in time of despair. He saw those little lips that had so often conveyed love to him. Now they were pale and motionless. He turned with tear-filled eyes to his pastor and said,

"Nope, I've got nothin' to live for." The man of God told him about the Lord Jesus, the One who knew his heartaches, and was standing there to help carry his burden.

Turning to his wife he said, "Let's get out of here!" "Please don't leave me Mummy, please . . ." came the earnest plea of the dying girl. The pastor prayed, "Dear Lord Jesus, bless little Bonnie, and do hold her hand . . ." The sobbing mother kissed her little girl good-night and tucked the comforter around the child's shrivelled body. "Night-night, Mummy, Night-night, Daddy."

The clock struck eleven-thirty, the telephone rang, "Hello—yes, Oh, no! It can't be!" With her head buried in her pillow the mother wept uncontrollably, finally sobbing, "Dear, why didn't you let me stay, I wanted to be there when . . ."

"Come unto me all ye that labor and are heavy laden and I will give you rest," and "Let not your heart be troubled, ye believe in God believe also in me . . . I go to prepare a place for you that where I am there ye may be also," were the earnest pleas of the pastor to these heart-broken parents. As they knelt together in their tiny upstairs apartment, Roy sobbing, prayed, "Oh, God, be merciful to me a sinner . . .", and there was born life out of death in that hour.



**QUESTION:** *We faithfully attend, help to support and assist in the work of our local church. Our pastor seldom comes to call on us for a good social time together. Instead, he seems to delight in going to non-Christian homes and sometimes spends whole evenings in winning some member of the family to Christ. This may be all right but do you think it is the thing for him to neglect the "flock" for the sake of these "outsiders"? (When they are brought in, they frequently cause trouble, for they have no church background.)*



**ANSWER:** Congratulations to you! You are fortunate to have a pastor who has sufficient concern for the lost of your community to do something about it! Admittedly this may limit his availability for "good social times" with established Christians, but was this not characteristic of Christ Himself who spent much of His time with publicans and sinners? In speaking of the "flock" and "outsiders" we might well remember the words of Jesus: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

In a sense these new sheep do cause "trouble," even as a new baby might be said to cause "trouble" in the necessary adjustments of family life. Ask God to cleanse your heart and fill it with the Holy Spirit so that love will surge through your soul for every new life added to the family of our Lord.



You will then find your own support of the local church (which is noted with commendation) returning new dividends of joy and blessing.

As for fellowship with your pastor, why not invite him and his family to your home occasionally, but don't monopolize his time.

R. V. S.

QUESTION: *Is all sickness caused by the sin of the person who is ill?*



ANSWER: No! The Word of God does not indicate that all sickness is caused by the sin of the ill person.

To understand the place of illness in our world, we must obtain a point of view that permits a discernment of the spiritual as well as the physical implications of disease. Otherwise it would be difficult to properly appreciate the origin or the purpose of illness.

Very briefly, from the Christian point of view, illness is one of the results of the fall of man. God has instituted certain natural laws. Disease or illness usually follows the natural laws of cause and effect. For example, we know that typhoid fever is caused by certain bacteria. If we happen to drink water containing those bacteria, we can be expected to contract the disease—cause and effect. These laws have been operative, so far as we know, since the fall of Adam. Illness, in the universal sense, will be cured permanently when the redemption of man is complete.

The individual may become ill either as a direct result of sin or as an indirect result of sin. In the latter case it may be the effect of the sin of another, or because of the original failure of the race. (Romans 5:12)

The Bible gives the following as some of the reasons for illness.

- A witness to all men. II Cor. 4:17; Romans 8:18; John 9:1-3; John 11:4. "That the works of God may be manifest" and "redound to the glory of God."
- Refinement. I Peter 5:10; Job 42:7-17. So that the believer may produce more fruit.
- Self-judgment. Job 42:1-6. That one comes to an understanding of himself, and mends the unhealthy spiritual condition.
- Discipline. Hebrews 12:7-11; I Cor. 11:31, 32. If one cannot bring himself to correction of his basic spiritual problem, chastisement may result.
- In order that we do not have an inflated opinion of our own accomplishments or abilities. II Cor. 12:7-9. "My grace is sufficient for thee; my strength and power can show themselves most effective in your weakness."

There are other scriptures suggesting other reasons for illness. This is a most fascinating problem, and it presents a very interesting topic for Bible study.

R. K. W.

Shirley Landis was Elizabeth, and Verna Garis was dressed as Mary, carrying a cradle representing the manger.

Between each presentation, appropriate numbers in song were given by the organ, a trio and a soloist. These songs included "Dear Lord and Father of Mankind," "Abide with Me," and "Under His Wings."

Hearing about these Mothers challenged the mothers of today to have faith and courage to follow God more closely so that they could lead their children into lives of service to God and kingdom.

## Suggestions

(Continued from page nine)

to church services out of duty or ulterior motives and do not think with the speaker and consequently take very little home yet be it ever known in every normal congregation there is a small minority with good intellects, keen memories, who think as deeply or deeper than the minister. These are the worshipers to whom it matters. They recall almost everything he said before, and lose respect for the speaker. They sense that he did not spend time and effort to bring something fresh, or he did not "warm up" before his presentation by prayer and fasting.

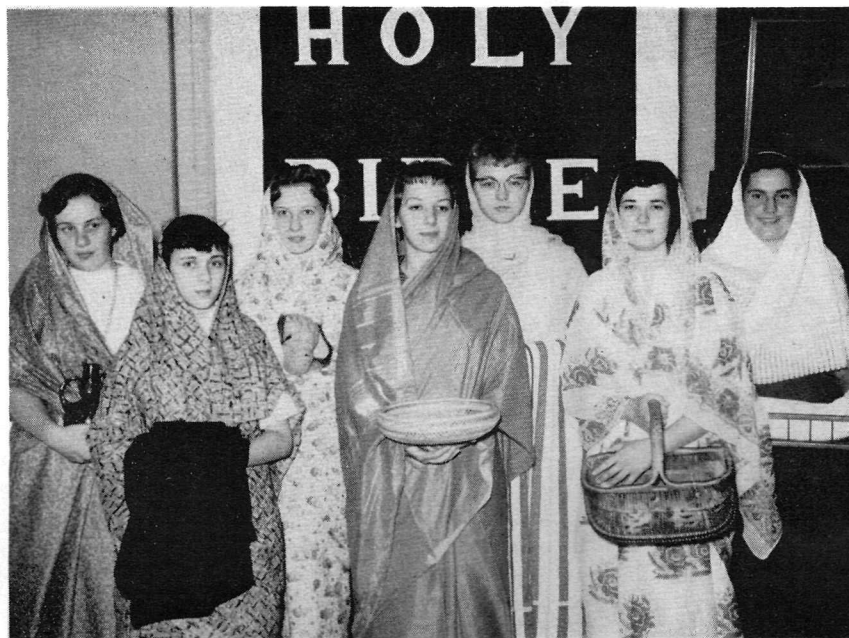
Some sermons are helpful if given many times. Others are plenty in rendering.

Page Editor

## YOUTH

TO THE melody of this song, the Souderton Christ's Crusaders presented a tableau, "Mothers of the Faith." A mother, represented by Arlene Landis, opened the tableau by reminiscing with her baby and she reads the Bible to her, falls asleep, dreaming of the Mothers of the Faith.

The Spirit of Love (Colleen Freed) presented each "Mother" who appeared behind the door of the Holy Bible. Each "Mother" was dressed in appropriate costume and carrying some article that was symbolic in her life. Sarah, Abraham's wife, (Lynn Falk) carried a lamb. Rachel (Ellen Jane Rawn) carried Joseph's coat of many colors. Miriam Paulus, dressed as Jochebed, carried a basket, representing Moses. Carrying a jug was the Shunammite woman, portrayed by Marie Romanik. Ruth (Betty Flewelling) also carried a basket for the grain she reaped in the fields. Donna Landis as Hannah held a coat for her son, Samuel. From the New Testament,



Souderton youth who participated in the "Faith of Our Mothers" tableau: (l. to r.) Marie Romanik, Donna Landis, Lynn Falk, Miriam Paulus, Ellen Jane Rawn, Betty Flewelling, Verna Garis.

# PREACHERS

A growing Brethren in Christ Church in the Rhodesias, South Africa, is blessed with spiritual and capable native leadership. Certain of these leaders will be presented on this page as we go along. Rev. Nason Moyo, wife and family, here presented, actively serve in the Mtshabezi District of Southern Rhodesia.

Page Editor

## Nason Moyo

IT WAS a cold, damp morning in August. The first gray streaks of dawn had just begun to lighten the horizon. It would be a misty day, and one not very comfortable to be out in. "Amakaza," the people call it, typical of Rhodesian winter. A faint purr sounded in the distance. "Here comes Mfundisi!" I said, and hurried to help with the things to be tied to the motorcycle. The purr grew into a roar and up the lane rode Nason Moyo, minister and overseer of the Mtshabezi District.

"Good morning, Mfundisi."

"Good morning," came the hearty reply.

"Not a very good day for motorcycles, is it?"

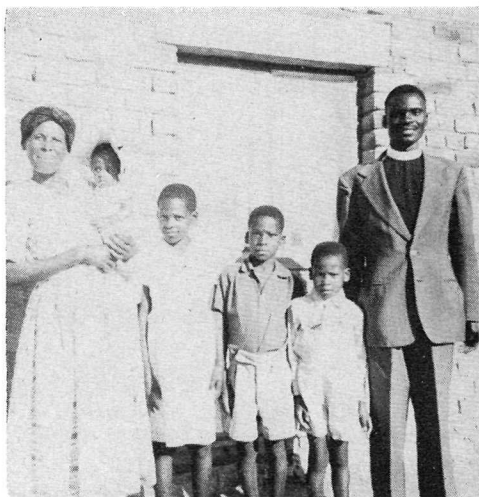
"Oh yes! A very bad day for motorcycles," he grinned broadly and shook his head.

His blanket roll and a few supplies for the journey were bound to the cycle carrier; his coat was buttoned tightly up to his chin; the brim of his hat was turned down over his eyes. Already he had felt the cold, in the short ride from his home.

We finished our preparations, and there was a deafening roar as the two motorcycles started and warmed up. The men waved to me and shouted a few words to each other, then moved gradually toward the road. Soon two red tail lights slipped quickly into the distance and disappeared behind the trees.

I stood at the window and thought for a minute. They would be gone for three days. The schools they would visit were more than eighty miles away. It would be a hard trip for a missionary alone, but with Mfundisi Moyo's company, I knew it would be a different matter.

Such is the ministry of Nason Moyo, a young overseer of the thirty-seven churches in the district around Mtshabezi Mission. On his faithful (and sometimes not-so-faithful) motorcycle, he visits each church (usually alone) at least four times a year. He helps to check on the schools operating at the churches, conducts a service for the faithful ones who come, and listens to the cares of all. His work includes the pleasant and the difficult. He marries, enforces discipline measures, helps to



Rev. Nason Moyo, wife and family. Their oldest daughter, Arlene, is not on the picture.

baptize, and handles problems, large and small.

Mfundisi Moyo is familiar with the problems of outschools. He grew up attending one at his home, not far from Wanezi Mission. When he had finished five grades, he went to Matopo Mission for grades six to eight, and then spent two more years there in Teacher Training. After he finished this course in 1940, he taught at Matopo for four years. The next nine years were spent teaching in outschools and showing himself a reliable man in the Lord's work. He was married in 1945 to a faithful teacher, Hlezipi Nyati, and thus was started a wonderful Christian family.

What was thought to be a long-range planning in 1954 indicated that an assistant overseer should be chosen for the Mtshabezi District. Nason Moyo was elected, and at the end of the year he moved with his family to Mtshabezi Mission where he began work as assistant overseer. But the long-range plan shrank and within a year, the illness of the Overseer, Mfundisi Dube, put him into full responsibility for visitation. He was at the same time attending the Theological course at Wanezi Bible Institute, which made his load very heavy. Mfundisi Dube died in the next year, and as Brother Moyo was coming to the close of his Bible course in 1957, he was ordained to full leadership at the September Conference along with three others, including Brother D. R. Zook.

Nason Moyo is a man who loves to please, yet is not afraid to speak out against wrong. When he preaches, one can feel the burden of his message even though one's understanding of the language is limited. His wife possesses quiet poise and dedication. Hers is the work of managing the home during the long weeks while her husband is away managing the affairs of the church. The five children are a credit to their parents. They are: Arlene, Miriam, David, Samuel

(Continued on page eleven)

Ministers desiring to have their ministry do the greatest good for the greatest number of their worshippers should benefit from the "Suggestions for Preaching" appearing on this page. Others are planned to follow in the next several issues.

Page Editor

## Suggestions for Preaching

### LENGTH OF SERMON

Long and short are relative terms. Some are short at fifty minutes, others are too long at twenty minutes. Much depends on the development of the train of thought. The sermon should avoid details and should fascinate by its progressive movement. It should sparkle with scintillating attractions such as pathos, humor, illustrations, oratory, tenderness, deep spiritual tones, and, above all, exposition.

To overcharge the memory of an audience is to overpower it. Just as a motor is choked with too much gas or a plant damaged by too much water, so too large a claim must not be laid on the listeners. On the other side, immoderately short messages reflect upon the importance and gravity of the subjects treated.

### REPETITION OF SERMONS

Again it should be said "that depends on the sermon." The most of God-called preachers have occasionally experienced special blessings in receiving by divine inspiration messages, and series of messages that have blessed both audience and speaker. Such sermons should be repeated as frequently as the Lord who gave them directs. The late Dr. Clarence McCartney, pastor of the First Presbyterian Church, Pittsburgh, Pa., preached his famous sermon entitled "Come Before Winter" annually for thirty-five years to overflow audiences.

There are some stern facts to be regarded however, in this matter of repeating. Just because a sermon seemed to "go over big" in one place and under certain favorable circumstances is no sign that it will do so at the next place or under different circumstances.

Some people found in every group of listeners can enjoy hearing the same truth they heard before, but most people in our pews have such a taste for novelty that they resent hearing anything the second time by the same person.

Then there is the pernicious tendency on the part of some preachers to succumb to mental languor and fail to build new sermons. They fool themselves by thinking no one will remember that they gave this message at this place before. While it is true that the vast majority will not recall hearing it (unless they heard it the last fifty-two Sundays from different texts) because so many just go



# MISSIONS

"How do you open a new medical work?" some of you asked in your letters. Frankly, I was wondering the same thing!

We made out a list of medicines and supplies we thought would be necessary and Helen Pyke set aside things she thought we might need. As we gathered things together from the drug supply at Mtshabezi, the list grew. The most important things we remembered, but we forgot such things as forceps for pulling teeth.

WE HAD come up to the Mission in the Gwaai Reserve on December 11 to get things in readiness and had also treated a few patients.

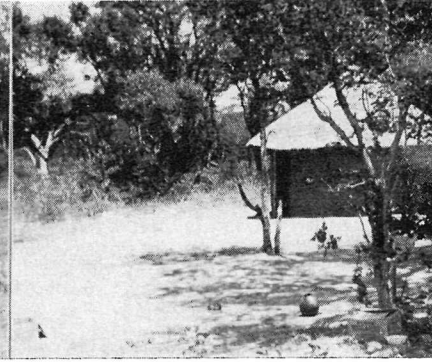
The first days at the Mission we tried to get "settled in." On Monday we unpacked medicines—but first we cleaned the floor, brought in cement blocks, borrowed some 18-inch wide shelving from the builders, and made our dressing table and a place for some of the medicines. We also used the box that my folding organ was shipped in; that made a shelf as well as a table.

We occupy three rooms. Two are 15 x 15 feet, one of which is the outpatient and treatment room, the other is the delivery room and maternity ward. The third is about 9 x 9 feet and that one is the office, drug room, and general "catch-all."

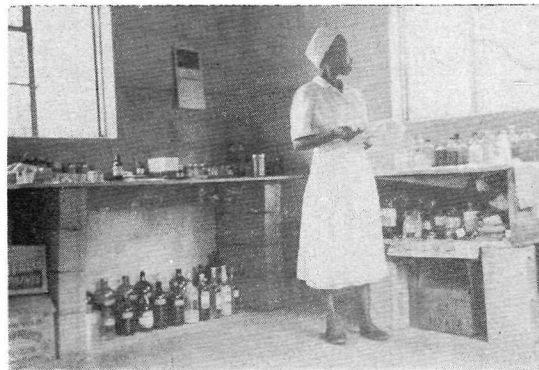
For beds we used cardboard from mattress boxes and other packing boxes, opened out to lay flat on the floor. Also some burlap from the packing of our furniture. Our baby beds are cardboard boxes with mattresses made of worn-out



Mrs. Mlilo greeting an old man who had just arrived. They had out-spanned the donkeys before they came for us at midday.



First pole-and-dagga hut just back of hospital. The woman at the right is cooking.



Outpatient room—Mrs. Mlilo, the African nurse.



Maternity ward on the left as you face building. Drug room and office in center, outpatient department on right.

## Medical Work Opens at Phumula Mission

nylon stockings given by the Baptist women in Bulawayo. They are lovely, soft mattresses, too.

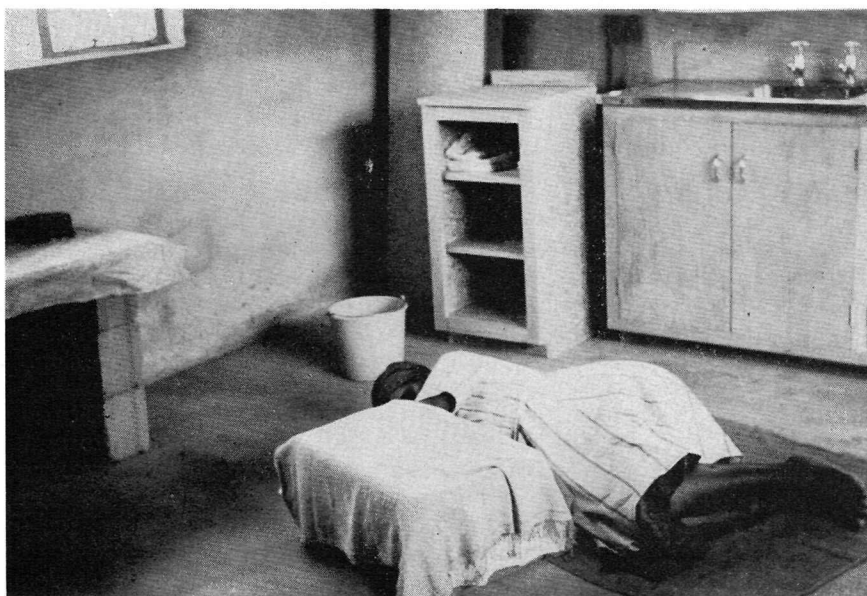
Before Dave Brubaker left he made cupboards for the outpatient room, and

it is a pleasure to work in it; but the maternity ward is still furnished only with a low cot on cement blocks for delivery bed, a piece of shelving on cement blocks for the table, no beds but floor space, cardboard box baby bed and one small cupboard made from "levers." We also have five pole-and-dagga huts for inpatients and a shelter for cooking.

Our first inpatient came on January the fourth, the 100th on March 15. The first ambulance call, answered by David and Laona on January 31, brought the first maternity patient even though she didn't deliver here. It was a premature baby of, I would guess, about three pounds. The first Bushman to come in for treatment came in March.

Some have repented, many have asked for prayer. Some have disappointed and the Lord by refusing to follow Him. But thank the Lord for those who have answered His call and have gone back to their villages well in body and soul.

The Lord has been good to us in many ways. All serious cases have come at a time when it was possible to get them a doctor. The first one, a maternity patient which Fred and Dave took



Maternity unit. Patient on floor; premature baby in the bed. We were using the outpatient room while Dave was making cupboards. The patients would move into the drug room during the day while the men worked.

Bulawayo. In another maternity case with complications, someone was sent ahead to tell us they were coming. I knew I was helpless to help her so Grace took her to Tjolotjo—60 miles—to the Government hospital (a small hospital with only African attendants). From there they called the Government doctor at Nyamandhlovu, and he sent an ambulance for her.

The Africans must pay fifteen cents a mile for an ambulance, but the Government transports them free from one Government clinic to a hospital.

We thank you all for your interest in the work, your offerings that make it possible, your letters to cheer us, and most of all, your prayer for us and the work without which we could not carry on effectively.

Rhoda Lenhert



The arrival of the premature baby—the first ambulance call—Mrs. Miloi with the baby and hot water bottle.

## “... Jesus Christ, Yes; But Saint Lazarus, No!”

(by John and Ruth Pawelski—now in the States.

Ask them about their lively first-graders in Cuba!)

AMONG his varied duties, John's work included driving the jeep four times a day to and from our day school. One day as he was driving along, he overheard an interesting conversation among several first grade and kindergarten children seated behind him. As you probably know, the main religion here includes much heathenish worship of saints and saints' images. As we walk down the street and glance through the open doors, we see “saint” after “saint” enshrined on shelves decorated with beautiful silvered paper, many times further enhanced by an offering of fresh flowers or a string of colored lights to light up the whole scene at night. Prominent among these many saints are Santa Barbara, Santa Caridad, Saint Charity—the patron saint of Cuba, and San Lazaro. In his image Lazarus is shown in poor and scanty clothing, with his body full of sores, and with the dogs by his side. It is believed that Saint Lazarus is the saint of the sick, and he is appealed to, sometimes with hideous, self-imposed physical torture, in times of illness.

Anyway, these children in the jeep were discussing belief in the saints. One little four-year-old had asserted that she believed in the saints. In the face of such a statement, a lively first-grader informed his audience that *he* didn't believe in anyone but God, Jesus Christ, and Saint Lazarus. The next testimony

came quickly from another first grader, the son of very earnest Christians and concerned parents. His retort was, “God and Jesus Christ, yes; but Saint Lazarus, no.” How we wish to instill this belief deep into the hearts of each of the 24 students in our school!

As you may have gathered, much of our time and work is spent with children in school and Sunday School work. However, we are hoping to influence the older ones for Christ too, visiting in homes as much as possible, and fellowshiping and worshipping with them in services usually four times a week. Pearl and Howard and we are especially concerned just now about a number of our young people. The Lord gave us such a good spirit of prayer in our prayer meeting this week, and although there was no altar call or special invitation, two young people stayed afterwards for counsel and special prayer. What a privilege was ours to see these signs of spiritual growth!

However, several other young people are growing quite cold in the service of the Lord, and are living so as to bring themselves to lifetime decisions that could easily separate them from the Lord for time and eternity. Please pray for all our young people. Their temptations are many, but *you* can help them to be victorious.

## A Village Wife

IF I were a wife in a home of the closest village to us, called Bhiriki, my life would be something like this:

My house would be a grass bamboo-thatched house, about 10 x 12 feet. The floor would be mud. My husband might be a coolie, a cartman, a farmer, or work for the mission. I would be an outcaste and a Hindu.

I probably would have been married between 10-12. I would have at least four living children, probably several who died.

My furniture might be a bed, a box with a lock for any valuables we might have, and perhaps a wooden stool, and my stove is on the ground, 8 in. high, made from mud. I would cook in an earthen vessel. I may have received a brass plate and *loti* as wedding gifts. This may be supplemented by a granite plate and a cup.

Clothes—I may have one change.

What would I do? I'd cook, gather grass and fuel. I would not need to spend much time in washing, cleaning, baking, or taking care of the children. I would not leave my courtyard for other than work during the day. Of course, anything new or interesting, I would peek through the courtyard wall, or, if I go outside my courtyard, I would be well protected behind my sari.

—From “The Manuscript,” Madhipura

## Electricity!

The electricians arrived in the beginning of December to begin to wire the buildings here. The buildings are: the clinic building, the church, the nurses' bungalow and storage shed, our bungalow, an outside kitchen, a storage shed, the garage and the newly-refinished guest house. This took over three months to wire, because there are a lot of *pujahs* and *melas* for them to attend during that time.

—From “The Manuscript,” Madhipura

## Nason Moyo

(Continued from page nine)

and Linda, ranging in age from twelve years to six months. Last year Mfundisi had the privilege of baptizing his oldest daughter, who showed how she felt inside by the spontaneous smile on her face.

Not long ago in a conversation with Bishop Climenhaga, Mfundisi Moyo's rights to own land in his home village area were mentioned. “I have lost my right to own any land,” he said, “but it is worth far more to me to be in the Lord's work.” Such dedication is the secret behind the useful life of this church leader.

Grace Holland





## Church Planned for New California Site

### ONTARIO, CALIFORNIA

A new Brethren in Christ Church in Ontario, California is soon to be a reality. This new project is the current "new church" for the Pacific Conference area.

A clear deed for a choice lot of one acre of land has been presented by the Mussers of Shady Grove Dairy. The picture above shows Harold and Alvin Musser (center) presenting the deed at the site to Bishop Alvin C. Burkholder, (right), with Rev. Amos Buckwalter (left), Pacific Conference member of the Board for Home Missions and Extension, looking on.

The new church will serve a new development area which will contain 1300 homes. There are three schools in the vicinity, one within three hundred yards of the site. No other church closer than one mile presently serves this area.

### Banner Sunday at New B. in C. Church

**A**T THE beginning of the new year we set a goal of forty for attendance in Sunday School here at the Pleasant View Community Church (Fulk's Run, Va.) during the first quarter. A chart was placed in the front of the church and each Sunday this was watched with eagerness to see if the goal had been reached.

In the first Sunday School session last year we had had eleven and there was a steady increase, but we desired a definite goal. An extensive two weeks of visiting and special prayer brought results. On the last Sunday of the quarter we saw the mark reach forty. We are happy

that these folks didn't just come that one Sunday, but that they are continuing to come.

The congregation here is made up almost entirely of folks who have no church affiliation. It is our prayer that the preaching of the Word may be meeting a need which has never been met before.

We are encouraged to press on, to see real victories won, and to see the work of the Kingdom extended. Please join us in prayer that as the seed of the Gospel is sown it will take root and grow. Our prayer is that souls will bow at the foot of the Cross to confess their need and know Him as Saviour and Lord.

*Fred and Pearl Parks*

## CHURCH NEWS

### BULLETIN-BITS

Air Hill, Pa., had a representative from the Gideons speak to the congregation, Sunday morning, April 24, 1960.

The Messiah Home congregation, Harrisburg, Pa., featured a "30 Pieces of Silver" offering Easter Sunday; amount \$386.06.

Paul M. Miller of Goshen College, Indiana was guest speaker for the Easter Sunrise service held at Nappanee, Indiana.

Henry Schneider recently shared in evangelistic services at Springfield, Ohio.

Dr. Clyde Narramore conducted a Seminar at Upland College, Saturday, April 30.

Mechanicsburg, Pa., conducted their Spring Lovefeast May 21 and 22.

The Christ's Crusaders team from Mt. Pleasant, Pa. will represent the Atlantic Conference at General Conference in June at Upland, California.

Kindersley, Saskatchewan recently celebrated their Golden Jubilee. As a feature, Anna Climenhaga presented a write-up of the Brethren in Christ Church which was published in the *Kindersley Clarion*. She reports Eld. Isaac Baker to have been the first pastor in the Brethren in Christ Church in Saskatchewan. He moved there in the spring of 1907.

Lester Misner was guest speaker for the week of evangelism at Hollowell, Pa.

Jesse Lady was guest speaker for the lovefeast services at Cross Roads, Pa., May 21-22.

The congregation at Massillon, Ohio are now conducting services in their new church, known as the Amherst Community Church, Orvin M. White, pastor.

Charlie B. Byers, representing the Board of Home Missions and Church Extension spoke at Cedar Springs, Pa. Sunday evening, May 15.

Clair Shenk served as evangelist for the week of evangelism at the Free Grace Church, Pa.

The Christ's Crusaders quiz team from Grantham, Pa. will represent the Allegheny Conference at General Conference in June in California.

### GRANTHAM, PENNA.

On Thursday evening, April 14 our congregation enjoyed a Passion Week Communion Service. Dr. Jesse F. Lady spoke to the men in their Feet Washing Service and Sr. Lady spoke to the women during their service. Later in the evening, Brother Lady gave a message concerning the suffering of Christ.

A choir under the direction of the Minister of Music, Loren Heise, presented the Cantata, "Hallelujah! What a Saviour!" on Easter Sunday evening, April 17. Jacob G. Kuhns was the narrator.

The Mother's Club had their initial meeting on Friday evening, April 22 under the guidance of Mrs. Robert Brubaker and Mrs. Alden Long. The group discussion was led by Mrs. Esther Snyder, Carlisle, Pa.

The guest speaker on Sunday morning, April 24 was Mr. Frederick P. Sample, Supervising Principal of the Red Lion Area Schools. He represented the Pennsylvania Temperance League.

Four members of the Grantham congregation had the privilege of attending the 92nd National Holiness Association Convention in Asheville, North Carolina, April 19-21. The group included Albert Engle, John Minter, Asa W. Climenhaga, and Pastor Arthur L. Musser. A report of this convention was given in the evening service of Sunday, April 24.

President C. N. Hostetter, Jr. and Dean Charles Eshelman attended the National Association of Evangelicals in Chicago during the last week of April.

Our Grantham Christ's Crusaders quiz team met the Air Hill team in Mechanicsburg Brethren in Christ Church on Friday evening, April 29. The Allegheny Conference will be represented at General Conference by the Grantham team.

### GREEN GROVE, PA.

Bishop Charlie B. Byers was with us for services during Holy Week beginning Tuesday evening, continuing over Easter Sunday. Two of the evenings as a special feature, Bro. Byers showed pictures of his trip to the Holy Land. Friday evening we shared in a Communion Service, and Saturday evening Bro. Byers had with him some of his radio staff who assisted in the evening service. Two souls responded to the altar call on Sunday morning. We appreciated Bro. Byers' ministry.

## CLEAR CREEK, PA.

Bro. and Sr. Robert Resconsin of Elizabethtown, Pa., entertained a fine group of Christ's Crusaders and older people Easter morning at Bunker Hill. Following breakfast, Doug Carl, Director of YFC in Bedford County, brought an Easter Sunrise message.

This quarter we had several all-time high records in attendance in Sunday School. The highest was 136, with 135 present several weeks later.

Dr. Virginia Kauffman now on furlough from Africa gave us a missionary service, May 10. The Octet from Messiah College, en route to General Conference, are scheduled to give us a program on May 30.

## WEST MILTON, OHIO

Bro. Harvey W. Hoke writes: Memorial Holiness Camp of West Milton, Ohio is in need of someone to occupy the caretaker's house on the camp grounds which is a three-bedroom modern house, and is a part-time job with reduction in rent given for services rendered. Other employment opportunities are available in the community. Bro. Hoke is interested to hear from someone who would desire to serve in this capacity.

## SIXTH LINE, ONTARIO

On the evening of March 6, 1960 Howard Fretz was with us, showing pictures of his recent trip to Greece.

March 20 was set aside for Christ's Crusaders Day. Our pastor, George Sheffer and a guest minister, Rev. Eric Penney of the Fellowship Baptist Church in Collingwood, spoke to us on the theme "Serving At Home."

## UPLAND ENROLLMENT DATA, 1959-60

### College

Post-graduates .....	2
Seniors .....	30
Juniors .....	14
Sophomores .....	19
Freshmen .....	16
Full-time Specials .....	2

Total Regular Students .....	83
Part-time (classified) .....	14
Specials (unclassified) .....	48
Convair/Pomona Specials .....	125

Total Part-time & Specials ..... 187

Total College Enrollment ..... 270  
Increase over 1958-59 ..... 78%

### Academy

Seniors .....	20
Juniors .....	21
Sophomores .....	13
Freshmen .....	14

Total Academy Enrollment ..... 68

One student comes from Guatemala, eight from states other than California, and the majority from thirty-three California cities. Eighty-five percent come from homes in Southern California.

Church affiliation data reveals that twenty-nine different denominations are represented among the on-campus college students, with the Brethren in Christ being the largest single group and with the various Baptist memberships comprising the second largest number.

The academy enrollment includes fifty-nine students who live within fifteen miles of the campus; two students live in Kansas and Oregon. The religious denominations in the academy number twenty-one, with the Brethren in Christ comprising over one-third of the church membership.

## BIRTHS

NOEL: Kelly Carl, fourth child, first son, to Mr. and Mrs. Eldon Noel, February 24, 1960, Zion congregation, Kansas.

FETTERHOFF: Timothy James, born to Mr. and Mrs. Chalmers Fetterhoff, April 25, 1960, Antrim congregation, Penna.

WESTON: Carolyn Ruth, third daughter, born to Mr. and Mrs. Oscar Weston, Feb. 10, 1960, Sixth Line congregation, Ontario.

LEBECK: Allen Bradley, second child born to Mr. and Mrs. Allen Lebeck, March 16, 1960, Six Line congregation, Ontario.

CARR: Colleen Louise, born to Mr. and Mrs. Nelson Carr, Feb. 8, 1960, Free Grace congregation, Pa.

## MARRIAGES

EBERLY-HORST: Miss Edna Horst, daughter of Mr. and Mrs. John Horst, Shippensburg, Pa., and Richard Eberly, son of Mrs. Pearl Eberly, Chambersburg, Pa., were united in marriage April 15, 1960 in the Air Hill Church. The pastor, Wilbur Benner, performed the ceremony.

HARTER-HOOVER: Miss Rhoda M. Hoover, daughter of Mr. and Mrs. Clarence Hoover of Covington, Ohio, and Wayne Harter, son of Mrs. Mae Harter, Spring Mills, Pa., were united in marriage at the Green Grove Brethren in Christ Church April 9, 1960. The ceremony was performed by the Rev. Harold Rohrer of Lewistown, Pa., assisted by Rev. Bert Winger.

KEELER-OBERHOLSER: Priscilla Oberholser, daughter of Mr. and Mrs. Christian Oberholser, Chambersburg, Pa., and Daniel Keeler, son of Mr. and Mrs. Milton Keeler, Perkasio, Pa., were united in marriage February 27, 1960 in the Chambersburg Brethren in Christ Church. Officiating were Rev. Charles Rife and Rev. Robert Detweiler.

## OBITUARIES

HEISEY: Jennie A. Eshelman Heisey was born Sept. 11, 1872, passed to her eternal reward Jan. 28, 1960 at her home in New Kingston, Pa. In the year 1889 she was united in marriage to S. Calvin Eshelman. In their early married life both were converted and united with the Brethren in Christ Church. Bro. Eshelman, who passed away in 1939, served many years in the Christian ministry in Cumberland District. Some years later she was united in marriage with David B. Heisey. She was faithful to her Lord and to her church and attended the house of the Lord regularly as long as health permitted. Beside her husband she is survived by three sons: Christ C., Carlisle, Pa.; P. Roy, Camp Hill, Pa.; Norman C., Mechanicsburg, Pa.; and four daughters: Elsie, (Mrs. R. E. Simmons); Dessa, (Mrs. Frank Potteiger); Emma, (Mrs. James Potteiger); and Lena (Mrs. Paul Swiler). Also surviving are 20 grandchildren and 45 great-grandchildren and two great-great-grandchildren. Two step-daughters, Mrs. Glen Lehman and Mrs. John Wenger, also survive.

Funeral services were held Sunday, Jan. 31, 1960 in the Mechanicsburg Brethren in Christ Church with Rev. Simon Lehman, Jr., and Rev. Paul Snyder officiating.

HEISEY: Salome Sultzbaugh Heisey passed away Dec. 18, 1959 at the Messiah Home where she was a resident for the past seven years. She was born June 12, 1875. In her early years she was converted and united with the Brethren in Christ Church. She is survived by three sisters and one brother. Funeral services were held at Myers Funeral Home at Mechanicsburg, Pa. Officiating ministers were Rev. Glen Hensel and Rev. E. H. Wenger. Interment was in the Mechanicsburg Cemetery.

## MCC NEWS

### HEALTHY GROWTH IN INDIAN CHURCHES, PEACHEY REPORTS

To determine the needs and avenues for peace work and witness in India and Vietnam, Paul Peachey, peace representative stationed in Tokyo, visited these two Far Eastern countries January 20-March 21 on behalf of the MCC Peace Section.

Peachey's itinerary took him to the following areas in India: Calcutta, Madhya Pradesh, Nagpur, Yeotmal, Sevagram (Gandhi's village), Hyderabad, Madras, Bangalore, Kottayam, Maramon (Mar Thoma Syrian Church), New Delhi, Banaras and Bihar. He was able to contact all five of the Mennonite related missions serving in India—General Conference, Mennonite Brethren, (Old) Mennonite, United Missionary Church and Brethren in Christ.

"There appears to be a healthy growth in the Indian churches," Peachey indicated. "I was deeply impressed with the impact of missions on India, particularly in education and medicine. A veteran language teacher, an Indian, told me soon after my arrival that the missionary effort had transformed the whole outlook of India; as I traveled I became inclined to agree with him.

"More than this one must note the miracle of the Indian church; that the church should ever find root in non-Christian soil is always a miracle and India is no exception. Though there are many blemishes, the church is there and God is at work."

During his India visit, Peachey spoke at about 50 meetings, some with as few as a dozen people, others with several hundred in attendance.

### MENNONITE TEAM COUNSELS WITH SOUTHERN LEADERS ON RACE

Whether the Christian church can take a leadership role in integration is doubtful. So asserted the Rev. S. S. Seay, executive secretary of the Montgomery Improvement Association, in an interview with three Mennonites at Montgomery, Ala., on April 14. Montgomery is well remembered for the boycott which imposed integration on its city buses in December, 1955.

The Mennonite representatives—Guy F. Hershberger, Goshen, Ind., Elmer Neufeld and Dwight Wiebe, Akron, Pa.—interviewed Seay while on a 10-day itinerary of strategic points in Tennessee, Mississippi, Alabama, Georgia and North Carolina. The deputation, April 7-16, was made to counsel with both Negro and white leadership on the question of race relations and specifically on the Christian approach to the problem as well as to explore possibilities for an interracial service project in the south.

On Palm Sunday Hershberger and Neufeld attended a Christian Methodist Episcopal church in Memphis, Tenn., and heard Pastor Henry C. Bunton, a graduate of Iliff School of Theology, preach on the text, "But far be it from me to glory except in the cross of our Lord Jesus Christ" (Galatians 6:14). With obvious reference to the tense interracial situa-



tion, Rev. Bunton preached the way of the cross and warned his people that hate destroys the hater, that external force is the strategy of the wrong.

"Here too, it was apparent," Neufeld observed, "that the young generation is leading the radical protest actions, but that the older Negroes are giving moral and financial support. During the service, the congregation was urged to forego any Easter buying and to contribute instead to a fund for the legal defense of young Negro protestors who have been arrested."

In Nashville, Tenn., Hershberger and Neufeld visited a former school acquaintance of Hershberger and an elder in the Presbyterian church. Contrary to his own pastor, this man does not believe that race relations is an issue to which there is a distinctly Christian answer. He feels there will need to be some give and take on the part of both sides in specific issues.

He pointed to a rather ironic example from their own congregation: Someone protested that all persons on the church staff were listed in the bulletin with an appropriate title excepting the Negro janitor who was not even listed as Mr. The compromise solution had been to drop all titles—rather than elevate the janitor to Mr. The Presbyterian elder also thought it would be highly desirable if all the Negroes were rather evenly distributed throughout the entire population so that they would nowhere be a threatening percentage.

"It is sobering to consider," Neufeld postulated, "that perhaps the major stronghold of segregation is not among the vile and radical groups like the Ku Klux Klan, but rather among the 'good, respectable' citizens who claim both political and religious sanction for their position."

## NEWS ITEMS

### KOREAN CHRISTIAN COUNCIL SCORES MARCH 15 ELECTIONS

Seoul, Korea (EP)—Members of the National Christian Council of Korea, sympathizing with students involved in recent anti-government demonstrations, have urged that the country's March 15 election be unrecognized.

The council said the March balloting which gave President Syngman Rhee his fourth term and made Lee Ki Poong Vice President was fraudulent. The KCC reflected the opinions of many Protestant church leaders in Korea who were generally in favor of accepting the resignation of the Vice President-elect and the cabinet.

No church property was destroyed during the recent violence which involved an estimated 500,000 Koreans. Students of Christian schools participated in the demonstrations, and one from Union Christian College and another from Yonsei University were among those slain. The Christian Radio Station HLKY received commendation from many sources for giving the first impartial news of the disorders.

### ISRAEL WITHDRAWS STAMP WITH CROSS

Jerusalem (EP)—Jewish religious leaders complained recently when a new postage stamp was ready to be issued bearing a cross atop a Nazareth church steeple. Heeding their pleas for withdrawal of the offensive stamp, Premier David Ben-Gurion ordered the stamp to be killed and a new one to appear without the cross.

Photos of the stamp-with-the-cross appeared in various Israeli newspapers and drew adverse comment from a number of high officials, including Rabbi Jacob Toledano, Israel Minister of Religious Affairs.

(Continued on page fifteen)

## How to Live Victoriously in Christ

(Continued on page six)

sixteen. It is through obedience that we *continue* in God's way of living. Obedience emphasizes a continuing submission to His will and a continuing obedience to His commands. The acts of *knowing, reckoning, and yielding* may be done in a moment, but it is through obedience that their blessings are stretched out over a life-time. To obey means to *go on living* a life yielded to God. Reckoning and obeying thus become a life program, and this is necessary because we are constantly subject to the subtle assaults of the enemy.

The more advanced the Christian, the fiercer the conflict. It is Luke who remarks that the devil, after the Saviour's forty days of fasting and conflict in the wilderness, departed from Him "for a season." The devil will come back to strike under circumstances perhaps more favorable, feeling out the vulnerable points in your armour. He may very likely leave you for a time, letting blessings flow unhindered, just to get you off your guard. Then, when you least expect it, the blow falls! At any moment we may fall into sin, therefore we need to experience a moment by moment victory.

It is through obedience that we demonstrate whose slave we are. If we yield to sin, sin gets us in its grip. This leads to habit, or continuance in sin. Telling one lie paves the way for another, and then another, and soon we are obeying this sinful habit until it becomes a manner of life. This principle, however, works on both sides of the fence. Just as yielding to sin puts one under sin's

grip, so continually yielding to God, places one under His blessing. Detachment from sin must be followed by a continuing attachment to God.

Does Jesus Christ control your life? Does He? Have you yielded all your members to Him? There is a difference between His living in you and His controlling you. Does *He* have dominion over every department of your being? Those eyes of yours like to roam about and look at that which causes you to lust. Don't yield your eyes to it! Turn them away and say, "I consider myself dead to that." Turn your eyes to God and say, "They are yours, Lord." You will be surprised at what God will show you. He will let you see a soul in need of salvation, instead of that which leads to impurity!

The same things can be true with your ears. Do not yield them to a gossiping sister who wants to tell you something about this preacher or that neighbor, or something else you ought not to listen to. Follow the blessed secrets of Romans Six. Appropriate its glorious facts:

1. You died and arose with Jesus Christ.
2. Reckon yourself to be dead unto sin and alive unto God.
3. Yield your faculties unto God as alive from the dead.
4. Be obedient from the heart.

And the end? Everlasting life! This whole matter is summed up in the great closing verse of this chapter. The service of sin brings death, but the gift of God is eternal life. A life enjoyed here and now as the believer yields himself to God in happy service, and a life that awaits him in that glorious land of fadeless day. And it is all through Jesus Christ our Lord!

Thanks be to God who giveth us the victory through our Lord Jesus Christ!

Attend the Brethren in Christ  
National S. S. Convention  
July 6 - 7 - 8, 1960  
Roxbury, Penna.  
30 INFORMATIVE WORKSHOPS

## Missions Abroad

### Africa

**General Superintendent's Residence:** *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*  
Bishop and Mrs. Arthur M. Climenhaga  
Rev. and Mrs. David Climenhaga  
Miss Lois P. Davidson

### SOUTHERN RHODESIA

**Bulawayo Mission and Missionary Children's Hostel,** *40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa*  
Rev. and Mrs. Ira M. Stern  
Miss Martha M. Long\*

**Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa**  
Rev. and Mrs. J. Earl Musser  
Rev. and Mrs. Jacob R. Shenk  
Miss Florence R. Hensel  
Miss Elva F. Lyons  
Miss Dorothy M. Martin  
Miss Eva Mae Melhorn  
Miss Mildred E. Myers

**Matopo Outstations: Private Bag 201T, Bulawayo, Southern Rhodesia, Africa**  
Rev. and Mrs. J. Robert Lehman

**Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa**  
**Mission Staff:**  
Rev. and Mrs. Glenn C. Frey  
Rev. and Mrs. Alvin J. Book  
Mr. and Mrs. Lester C. Fretz\*  
Miss Mary C. Engle  
Miss Anna J. Graybill  
Miss Ruth E. Hock  
Mr. Donald E. Potteiger\*  
Miss Edna M. Switzer  
**Outstation Staff:**  
Temporary Assignment

**Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa**  
Dr. and Mrs. Myron Stern  
Miss Helen R. Pyke\*

**Phumula Mission (West Gwaai S.N.A.): P. O. Tjolutjo, Southern Rhodesia, Africa**  
Rev. and Mrs. Frederic L. Holland  
Mr. and Mrs. David M. Brubaker\*  
Miss Rhoda G. Lenhart

**Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa**  
**Mission Staff:**  
Rev. and Mrs. J. Elwood Hershey  
Miss Kathryn Hossler  
Mr. Jaye I. Meyers\*  
Miss Anna R. Wolgemuth  
**Bible Institute Staff:**  
Rev. and Mrs. Titus Books  
Miss F. Mabel Frey  
**Outstation Staff:**  
Rev. and Mrs. Donald R. Zook

### NORTHERN RHODESIA

**Macha Mission: Private Bag, Choma, Northern Rhodesia, Africa**  
**Mission Staff:**  
Rev. and Mrs. Lewis B. Sider  
Miss Dorothy J. Gish  
Miss Edith E. Miller  
**Hospital Staff:**  
Dr. and Mrs. Alvan E. Thuma  
Miss Norma G. Brubaker  
Miss Edna E. Lehman

**Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa**  
Rev. and Mrs. H. Frank Kipe

**Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa**  
Rev. and Mrs. George Kibler  
Miss Mary E. Heisey

**Kafue Training Institute: P. O. Box 23, Kafue, Northern Rhodesia, Africa**  
Miss Anna L. Kettering

**David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa**  
Miss Fannie Longenecker

### India

**General Superintendent's Residence, Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India**  
Rev. and Mrs. Allen S. Buckwalter  
Miss Leora G. Yoder  
Miss Mary E. Stoner

**Barjora Mission: P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India**  
Rev. and Mrs. Arthur L. Pye  
Miss Ruth E. Book

**Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India**  
Miss Erma Z. Hare  
Dr. and Mrs. Lowell Mann  
Miss Mary Jane Shoalts

**Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India**  
Rev. and Mrs. Charles E. Engle

**Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India, in charge of**  
Rev. Charles E. Engle

**Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India**  
Rev. and Mrs. A. D. M. Dick

**"Anand Bhawan," 5/3 Roop Nagar, Delhi, India**  
Rev. and Mrs. Joe B. Smith

### Japan

**122 Yamamoto-dori, 4 Chome, Ikuta-Ku, Kobe, Japan**  
Rev. and Mrs. Peter A. Willms

**11 Hijiwara, Hagi City, Yamaguchi, Japan**  
Rev. and Mrs. Doyle C. Book

**1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan**  
Rev. and Mrs. John W. Graybill

### Cuba

**Cuatro Caminos, Habana Province, Cuba**  
Rev. and Mrs. Howard Wolgemuth  
Rev. and Mrs. John Pawelski

### Missionaries on Furlough

Rev. and Mrs. Graybill Brubaker, R.D.1, Box 228, Roaring Springs, Penna.  
Miss Velma Brillinger, Gormley, Ontario, Canada

Rev. and Mrs. William R. Hoke, Pleasant Hill, Ohio

Rev. and Mrs. George Bundy, 4411 Detroit St., Dearborn, Mich.

Miss Esther G. Book, 280 Eighth Ave., Upland, Calif.

Dr. and Mrs. George Paulus, Dillsburg, Pa.

Miss Miriam Heise, c/o Mr. John C. Reesor

R. 1, Unionville, Ontario, Canada

Dr. R. Virginia Kauffman, 10312 Deep Creek Rd., Apple Valley, California

Rev. and Mrs. Jesse F. Lady, Grantham, Pa.

Miss Ruth Hunt, Washington Boro, Pa.

Miss Nancy Kreider, c/o Herbert Kreider, R. D. 1, Palmyra, Penna.

Miss Gladys Lehman, c/o Simon Lehman, R.D. 1, Carlisle, Penna.

Miss Beulah Arnold, c/o Oscar Arnold, Knifley, Ky.

\*1-W and voluntary service workers

### Contributions to Missions Abroad

send to:

BRETHREN IN CHRIST CHURCH

Office of the Treasurer

c/o Henry N. Hostetter,

Washington Boro, Penna.

### Contributions to Missions in America

send to:

Andrew Slagenweir

West Milton, Ohio

## News Items

(Continued from page fourteen)

**MRS. COWMAN DIES: AUTHORESS AND MISSIONARY LEADER**

Los Angeles, Calif. (EP)—Mrs. Charles E. Cowman, whose gifted pen brought comfort and inspiration to countless thousands and whose compassionate heart earned her recognition as "the saintly Deborah of Christian missions," passed into the presence of her Lord on Easter Sunday. She was 90 years of age.

Widely known and acclaimed for her devotional book, *Streams in the Desert*, Mrs. Cowman was also known and loved throughout the Christian world for her never-failing interest in Christian literature, Bible seminary work and the training of indigenous workers. With her husband, Mr. Charles E. Cowman (whose missionary adventure of faith she chronicled in the book *Charles Cowman, Missionary Warrior*), she first went to Japan in 1901. She and Mr. Cowman founded the Oriental Missionary Society, and she remained active in this work until 1949. At that time she retired from active service in the Society and organized Cowman Publications as a non-profit Christian publishing house to publish her own books and other worthwhile writings.

**PRIVATE CONFESSIONS FOR PROTESTANTS?**

New York (EP)—The pastor of Fifth Avenue Presbyterian Church here has suggested that Protestants be given the opportunity of a private confession to their minister as a mark of "a spiritual advance in Protestantism."

Confession, said Dr. John Sutherland Bonnell should not be regarded as necessarily habitual or compulsory, but the "thousands of our people who need and desire it" should be given a chance to confess their sins.

Dr. Bonnell observed in his sermon that leaders of the Reformation, including Luther, Calvin and Knox, believed that confessions, either public or private, had value under special circumstances.

**CAGAYAN DE ORO, PHILIPPINES—(FENS)—**Free tickets were offered here recently to anyone who would attend a local movie theatre instead of the Crusade for Christ being conducted in the same neighborhood. The determined theatre owner, after getting a poor response, went one step further, and offered each would-be patron a peso (50c) to come in. The Crusade, which was sponsored by Orient Crusades, suffered no serious effects from the "competition." Attendance was excellent and over 200 decisions were recorded in eight days.

**TAIPEI, TAIWAN—(FENS)—**President and Madame Chiang Kai-shek delivered their sermons on the crucifixion on April 15 at the Shihlin Chapel. All the churches in Taiwan observed a one-day fast on the occasion. The money saved will be turned over to the Free China Relief Association for refugee relief.

**WASHINGTON—**Protestant evangelical leaders are hopefully exploring the possibility of establishing a large Christian university in the metropolitan New York area, it was disclosed today.

Academic superiority and Christian conviction in depth are major goals, according to Dr. Carl F. H. Henry, Editor of *Christianity Today*, who writes of the supradenominational university project in the current issue of the Protestant fortnightly.

An initial investment of some \$20,000,000 is being sought for the new campus, which would include an undergraduate liberal arts college and at least four graduate schools.

September, 1963, has been mentioned as a possible target date for the opening of classes.

Included among the planners, who have been holding conversations for more than a year, is evangelist Billy Graham.



#### NEW ENGLAND STUDENTS IN MISSION MEETING; PARK STREET OPENS 21 ANNUAL CONFERENCE

Two hundred students from colleges and universities in the six New England states attended the first New England Student Missionary Conference, meeting in conjunction with the 21st Annual World Missionary Conference of Park Street Church, Boston, April 22-24. The student conference, cosponsored by Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and International Students, Inc., concluded with a dedication service Sunday morning.

The students were challenged by Dr. Harold J. Ockenga who urged the youth to master technical skills, commit themselves to the cause of the Christian faith and freedom and persevere in spite of obstacles. "The Communist objectives are plain: Namely national revolution to socialism, and finally world revolution to Communism," he warned. "Today Africa is the hot-spot of the progressing revolution. New states are being born, exploited people are throwing off the yoke, the color barrier is falling, and the main question is 'will they turn to freedom or to some form of Communism?' The political battles have been won for Communism in the last two decades but this can change in the future. You are the generation who will lead or be led. The difference depends upon the decisions you make in this conference," he emphasized. "The population is exploding with an increase of 47 million a year, nations are being born, the masses are alert to the opportunities of a new day and literacy is spreading. Think what was done by a few disciples under the inspiration of Christ in the post-resurrection days. They turned the world upside down. You, too, must think big, weigh the investment of your lives, decide and then act."

#### NAE HOLDS 18TH ANNUAL CONVENTION

Chicago—Meeting here for their 18th annual convention, delegates to the National Association of Evangelicals:

—Heard Dr. Bob Pierce, President of World Vision, Inc., speak on the Korean crisis and its relationship to Christian missions in Asia. "There's nothing wrong with Dr. Rhee's head," Pierce said, "the problem is in his feet." The missionary leader explained that he meant by this that the aging leader's judgment might still have been sound had he not acted on the information of his chief lieutenants but rather on his own first-hand observations. Pierce, intimately acquainted with Dr. Rhee since the years of the Korean War, said that he felt that Rhee was led to believe that the Communists had inspired the recent uprisings. The President's advanced years, Pierce felt, kept him from the personal contact with his people which would have helped him to understand the true nature of the rebellion. Pierce urged prayer for Dr. Rhee, who gives clear profession of faith in Christ, as well as for tension-torn Korea.

—Listened to their outgoing President, Dr. Herbert S. Mekeel of Schenectady, N. Y., as he questioned whether a Roman Catholic would have "complete freedom of action" if elected to the Presidency. The Catholic's conscience, said Dr. Mekeel, "is not his own, but is under the guidance and control of the Church, and as the instrument of the Church, the confessor."

—Were challenged to unity and cooperation as evangelical Christians, particularly in their missionary efforts, by Dr. Everett L. Cattell, chairman of NAE's Commission on International Relations. "It is a standing rebuke to us evangelicals that liberals led the day in cooperation and the rise of the ecumenical movement," he declared. "We have protested that we believe in unity and cooperation but want it based on doctrinal soundness. If we really mean this and are not merely rationalizing our love of in-

dependency, it must be proved by a far more realistic cooperation between evangelical missions than has yet been seen."

—Were charged with failure to make adequate use of modern methods of communication, especially literature, in lands where literacy is rapidly increasing. "We are living in the jet age, but still traveling by stage coach," said the Rev. Harold B. Street, executive secretary of Evangelical Literature Overseas.

—Elected new officers: Dr. Thomas F. Zimmerman of Springfield, Mo., president; Dr. Robert Cook, first vice president; Dr. Jared Gehrig, second vice president; the Rev. Dick Van Hulsma, secretary; Carl Gunderson, treasurer; and Dr. C. C. Burnett, convention chairman for 1961.

#### ASHEVILLE CONVENTION

"The Spirit's Baptism for Youth" was the message given by Doctor Paul S. Rees at the closing session of the N.H.A. Convention held in Asheville, North Carolina, April 19-21. Included in the program emphasizing youth was the concert given by the Central Wesleyan College Choir.

Elected president of the N.H.A. was the Rev. Kenneth E. Geiger, general superintendent of the United Missionary Church, an affiliate of the N.H.A. This is the first time in its 93-year history that a denominational head was elected president. This, however, is in keeping with the trend of the N.H.A. acting as a coordinating agency of the denominational and interdenominational groups of the Wesleyan-Methodist theological persuasion.

A shift in administrative procedures was initiated this year. Completing his six years as executive director, Doctor Paul L. Kindschi resigned from this full-time position. The convention body designated that the newly-elected officers share the duties this year formerly performed by the executive director. Doctor Kindschi was elected second vice-president and convention manager. The Rev. Morton W. Dorsey, former president, was elected first vice-president and convention program chairman. Other officers assuming the responsibilities are Doctor Myron F. Boyd, third vice-president, chairman of publicity; Doctor Roy S. Nicholson, recording secretary, and the Rev. John E. Zercher, treasurer. Reverend Zercher, manager of the Evangel Press, is serving on the Executive Committee for the first time.

Other officers include the Rev. George E. Failing, dean of seminars; Bishop Henry Ginder, camp meeting director, and Reverend Ora D. Lovell, doctrine director. Reverend Lawrence R. Neff is serving as memoirist; Dr. Delbert Rose, historian, and Mr. Francis L. Smee, legal advisor.

#### MINISTER REFUSES TO FILE TAX . . . AGAIN

Cincinnati, O. (EP)—The Rev. Maurice F. McCrackin, Presbyterian pastor here, has served notice that he again will not pay 80 per cent of his income taxes. He maintains this amount of federal revenue is used for activities connected with war preparation.

The 54-year-old Presbyterian minister last year completed a six-month sentence for income-tax evasion at the Allenwood, Pa., federal prison. He has refused to pay part of his federal income tax for the last 12 years.

#### BRYAN ESSAY ON "FAITH" READ TO SENATE

Washington, D. C. (EP)—The 100th anniversary of the birth of William Jennings Bryan was observed in the U. S. Senate by the recitation of his short, but famous essay on "Faith."

Sen. Robert C. Byrd (Dem.-W. Va.) read the essay to the Senate. It reads:

"Faith is the spiritual extension of the vision; it is the moral sense which reaches out toward the throne of God and takes hold upon those verities which the mind cannot grasp.

"The great things of the world have been accomplished by men and women who had faith enough to attempt the seemingly impossible and to trust to God to open the way.

"Faith is a heart virtue; doubts of the mind will not disturb it if there is faith in the heart."

#### WANT TO PARK ON THIS CHURCH'S LAWN?

Baltimore, Md. (EP)—You are welcome to park on the lawn of the Episcopal Church of the Redeemer here . . . but there's an "if" involved.

Says a sign on the lawn: "You are welcome to park on the grass at the Church of the Redeemer only if you drive your car across your own lawn once a week."

#### COURT FINDS JW GUILTY OF MANSLAUGHTER

Melbourne, Australia (EP)—Because he refused to give his infant son a blood transfusion last January, a jury here found 29-year-old Alvin Leonard Jehu guilty of manslaughter. His child died of jaundice.

Jehu, a member of the Jehovah's Witnesses sect, was sentenced to five years in jail, but freed when the jury recommended mercy. The jury urged the court to give hospitals power to treat such cases which may arise in the future, in spite of parents' religious objections, in order to save lives.

#### NOTED PASTOR DIES IN CRASH

Harrisburg, Pa. (EP)—The Rev. William H. Alexander, pastor of the First Christian Church of Oklahoma City and Republican nominee for the U. S. Senate in 1954, died with his wife and their pilot in an airplane crash here on April 3.

The party had been en route to Hershey, Pa., where Dr. Alexander was scheduled to deliver the principal address at the opening of the conference of the Pennsylvania Association of Chief School Administrators.

Dr. Alexander had served as national chaplain for the Republican party when President Eisenhower was elected for the first time in 1952. He was defeated in his campaign for the Senate.

#### FIVE MILLION IN CATHOLIC SCHOOLS

Washington, D. C. (EP)—A record total of 5,090,000 U. S. students are enrolled in Catholic parochial schools this year, according to figures just released by the National Catholic Welfare Conference.

This is the first time in history that parochial school enrollment has topped the five million mark.

#### RADIO

WDLM, the new Moody Bible Institute radio station in western Illinois, is now on the air. Broadcasting began Sunday, April 3, following FCC approval of its proof of performance tests. This AM station located near Orion, Illinois, will be on from sunup to sundown with a power of 1,000 watts. MBI's fourth station, WMBI-FM in Chicago, is expected to be on the air early this summer.

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